Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

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ORIGINAL COMMUNICATIONS.

For the Christian Register.

PRINCIPLES OF COMMERCE.

NO. I.

Mr. Editor,

Under this title it is proposed to consider the reciprocal influences of Religious instruction, and Commercial pursuits; a subject always of importance in a large commercial community, and deriving peculiar interest from the present attraction to it of serious minds. It is discovered that on this question, as on some others, which have not been made subjects of controversy, a tacit, but very important difference of sentiment exists among Christians; and that some views are entertained, of an extreme and unhappy nature.

But some men, whose profession and studies seclude them from a mercantile life, and from frequent intercourse with men of business, and who gather their general impressions of trade, from the accounts they read in public papers, and from general conversation respecting the failures, frauds and litigations that occur, (and which derive their notoriety, from their being exceptions to the ordinary course of commerce,) the whole pursuit is looked upon as a system of selfishness and cupidity, entirely incompatible with the heavenly mindedness inculcated in the gospel; and they conclude, that the love of the world and of gain, which they suppose to be inseparable from the practice of business, must have obliterated from the mind all anticipations of future and spiritual enjoyments.

On the other hand the mere man of business, whose mind is wholly given to the pursuit of wealth, and especially if his station and character in society are high, is prone to regard his profession as of paramount importance, and all others valuable, only as they are accessory to it. By this, he considers that industry, temperance and integrity are promoted; that his duties to his family, friends and country are fulfilled, and provision made for the advancement of all the external comforts of society, and the removal of all its physical evils, the only ones by which his mind is much affected. He of course is led to estimate religion solely by its effect on the visible order and morality of society, and in restraining those propensities which lead to vice, poverty, and misery; and every feeling of a higher order, which points to a nobler state of existence, and every precept which discourages the maxims he deems most prudent, he regards as visionary and extravagant.

I have represented the extremes of opinion on this question; and by no means intend to assert that all men fall within one or the other of them. There are many, perhaps a majority, who hold intermediate and juster views of this subject; but it is undeniable that the counter sentiments described do exist; and it is plain that they are such as preclude all sympathy in religious feelings between the parties; and wherever either of the positions in extreme, have been taken in writing, speaking or preaching, it has often produced a resentful feeling on the mind of the extreme opponent. The man of business has felt indignant, that the pursuits which he has deemed so honorable and useful, should be stigmatized as utterly worldly and irreligious; and the retort he makes of ignorance and fanaticism, is as little brooked by the denouncer of all worldly pursuits. With regard to those who stand between the extremes, there is great reason to believe that opinions are very fluctuating and uncertain on the subject.—It is in every point of view therefore, a subject of great practical moment, and well worthy of serious discussion, if thereby principles can be established, which shall exclude from mercantile customs every practice and maxim inconsistent with divine authority and christian purity, and on the other hand, remove from the minds of secluded Christians, all impressions unfavorable to a pursuit sanctioned by so large a portion of mankind, which are not founded in justice.

As Christians professing an obligation to be guided supremely by the divine will, so far as it is made known to us, our first application is to the New Testament, and I accordingly propose to examine the few passages which directly bear on this question. The first in order is Matt. vi. 19—34. "Lay not up for yourselves treasures upon earth, where moth and rust corrupt," &c.

The first impression derived from the literal acceptation of this passage undoubtedly is that not only every pursuit of profit is condemned by religion, but that it requires the abandonment of all care even of self preservation, a passive reliance on the providence of God without any assisting effort, and the whole attention given to such instructions and improvements, as will fit the mind for a future and higher state of existence. It is believed however that there are no Christians even the most unlearned, who take this strict literal view of the passage, or who would consider themselves authorized to remit all care and labor for their present necessities; experience proves that they would inevitably come to distress; and scripture must be interpreted in conformity to experience and common sense.

In reading this passage it should be recollected that our Lord addressed a people whose ancient scriptures and habits of thought, led them to look very little, to any future life, but to derive an indication of the divine favor from the bestowment of blessings in the present. Great Wealth, they especially looked upon as a signal reward from God to virtuous character; and it was the method of their new Teacher to impress them with the originality and sublimity of his religion, by striking contrasts of his precepts, with their deep rooted opinions. There can be little doubt that he intended to show them (what to them must have been exceedingly strange) that earthly prosperity was indiscriminately conferred by God, and not to be regarded or pursued by them as an ultimate good. It should also be borne in mind that in the Hebrew phraseology a direct assertion and counter negation, are often used when a comparative preference only is intended. Thus in this passage, when it is said "Take no thought for the morrow" "but seek ye first the kingdom of God," &c. it can with strict propriety be taken to mean that the kingdom of God is a superior, and the goods of life an inferior object of consideration; that greater solicitude is to be employed about the former; not that the latter is to be totally neglected.

These criticisms relieve us from the necessity of understanding the passage before us literally, and from the improvident conduct which would result from it; but they do not preclude its application to the question in hand. With all the limitations and explanations which may be given, it serves at least to show, that religious character is the paramount good, to which all the possessions and pursuits of life must be considered as secondary, and hence that the ideas of those, who value religion only as an instrument of present human melioration, must be considered erroneous, so far as the Sermon on the Mount has any binding authority, or is to be admitted as evidence.

For the Christian Register.

HOW FAR MAY ERROR BE INNOCENT?

The idea is often held and expressed, that it is of no importance what particular views of religion a man believes, provided he be sincerely convinced of their truth, and no matter how carelessly he has formed them. This is most certainly an error. Had we been left entirely to the guidance of our minds, and possessed no other means of forming religious opinions but following up the lights and speculations of our own reason, it might in a degree have been true. But now that God has enlightened us with an authoritative revelation, and opened the pure fountains of religious truth to all who choose to seek them, it is our own fault if our religious sentiments are essentially deficient or erroneous. We are surely accountable for a right improvement of the degrees of light and means of knowledge we enjoy; and if we choose to neglect these means of gaining wisdom; if we will not seriously attend to the instruction God is pleased to impart; if we are willing to take up opinions without inquiry, and to form them in carelessness; error ceases to be innocent; and I see not why we are not in this case as much responsible for voluntary errors of religious opinion as for errors of moral practice. When so much has been done to give us just views of religion it cannot be indifferent whether we form them or not. The sentiment that all those errors are innocent which are sincerely believed, when no pains have been taken to correct them, would equally sanction not only every gross and daring perversion of religious truth, but also all the deeds of guilt which have necessarily arisen from it. No one who is conversant with either sacred or profane history, can doubt that some of the most daring and horrible crimes have been perpetrated by men who were sincerely persuaded that by their very wickedness itself they were doing honor and service to God. If sincerity be all, these deeds were innocent; and if there was guilt in the latter case, because the victims of delusion did not first enlighten their consciences and form just notions of their duty, when to do this was in their power, there is also guilt when men wilfully abandon their minds to gross errors on the subjects of Christian truth; because they are too indolent or too indifferent to give their careful and serious attention to that revelation which would have corrected and enlightened them.

I hope these remarks will not be misapprehended or be so understood as to discourage the humble and sincere inquirer after truth. We are most distinctly taught in the gospel that no one who sincerely seeks the truth will fail to find it—that no one who endeavors to form right opinions will be suffered to fall into dangerous error. All that is meant, is, that the religious errors of those who do not wish and seek to avoid them, are criminal, and that opinions are not innocent merely because they are sincerely believed, when they have been formed and adopted in a careless or presumptuous neglect of the gospel of truth.

In the gospel, faith is continually insisted on as an indispensable requisite in order to salvation. We are led to believe that saving faith has less relation to the particular objects of belief, than to the disposition of the heart. By an apostle we are cautioned against "an evil heart of unbelief," and are told that with the heart man believeth unto righteousness." And this disposition seems to consist in a willingness to believe and be influenced by all that truth which God gives us the capacity and the means of knowing. In this disposition it is essentially implied, that we be accustomed to yield to that gospel we profess to believe a deliberate careful and serious attention. Where this disposition is possessed, and this attention is sincerely given, we cannot fatally err, we cannot but receive all that truth which is necessary to guide, sanctify, and fit us for heaven. Where this disposition is wanting, where we carelessly close our eyes to the light which beams upon us and suffer all the revelations which God has made by his Son to be treated with indifference and neglect, the gospel teaches us how fatal the consequence of this negligence will be. See then that ye refuse not him that speaketh, for if they escaped not who refused one who spake on earth, how much less shall we escape, if we turn away from him who now speaketh from heaven in the instructions of that gospel he hath left. N. C. S.

PRACTICAL.

THE IMPORTANCE OF CORRECT EARLY IMPRESSIONS.

In the *Addenda* to the third volume of "Elements of the Philosophy of the Human Mind" recently published by the pious and venerable Dugald Stuart, is a note, containing some excellent hints, on the importance of guarding against erroneous and superstitious notions, respecting spiritual beings, and particularly, with regard to the Deity, in early life. Probably there are few persons, whatever may have been their religious education, who do not find some associations of the kind intimated in the following extract, interfering, and in a very troublesome manner, with their more mature and enlightened conceptions.

"The gloomy phantoms which superstition presents to her victims, in their early infancy, and which consist chiefly of images or representations of spectres and demons, and of invisible scenes of horror, produce their effect, *not* through the medium of reasoning and judgment, but of the powers of conception and imagination. No argument is alleged to prove their existence; but strong and lively notions of them are conveyed; and in proportion as this is done, the belief of them becomes steady and habitual. It is even sufficient, in many cases, to resist all the force of argument to the contrary; or if it yields to it during the bustle of business and the light of day, its influence returns in the hours of solitude and darkness. When the mind, too, is weakened by disease, or the infirmities of age, and when the attention ceases to be occupied with external objects, the thoughts are apt to revert to their first channel, and to dwell on the conceptions, to which they were accustomed in the nursery. 'Let custom,' says Locke, 'from the very childhood, have 'joined figure and shape to the idea of God, 'and what absurdities will that mind be lia-'ble to about Deity!' A person of a lively, but somewhat gloomy imagination once acknowledged to me, that he could trace some of his superstitious impressions with respect to the Deity, to the stern aspect of a judge whom he had seen, when a boy, pronounce sentence of death upon a criminal. Hence it would appear, that he who has the power of modelling the habitual conceptions of an infant mind, is, in a great measure, the arbiter of its future happiness or misery By guarding against the spectres conjured up by superstitious weakness, and presenting to it only images of what is good, lovely and happy, he may secure, through life, a perpetual sunshine to the soul, and may perhaps make some provision against the physical evils to which humanity is exposed. Even in those awful diseases which disturb the exercise of reason, I am apt to think, that the complexion of *madness*, in point of gayety or despondency, depends much on the nature of our first conceptions; and it would surely be no inconsiderable addition to the comfort of any individual to know, that some provision had been made, by the tender care of his first instructers, to lighten the pressure of this greatest of all earthly calamities, if it ever should be his lot to bear it. In truth, the only effectual antidote against superstitious weaknesses, is to inspire the mind with just and elevated notions of the administration of the universe: for we may rest assured, that religion, in one form or another, is the natural and spontaneous growth of man's intellectual and moral constitution; and the only question in the case of individuals is, whether, under the regulation of an enlightened understanding, it is to prove the best solace of life, and the surest support of virtue; or to be converted, by the influence of prejudices and a diseased imagination, into a source of imbecility, inconsistency and suffering."

BIBLICAL.

[Extract from a Manuscript Sermon.]

ACTS XX—28.

"Feed the church of God which he hath purchased with his own blood."

Before proceeding to the explanation of this passage, I would observe, that in the most correct copies of the original Greek, the text reads, "Feed the church of *the Lord*"—i. e. of our master, Jesus Christ, which he hath purchased with his own blood. The expression—*blood of God* is no doubt shocking to your ears. For you believe, according to the scriptures, that God is a Spirit—that he is not composed of flesh and blood. You will therefore be glad to learn—that the sentiment that *God* purchased the church with *his own blood* is no part of the Scriptures, and never proceeded from the mouth of the Apostle. You all know that, as the art of printing was discovered not quite four hundred years ago, the bible, before that time, existed only in *manuscripts;* and the only way in which copies of the bible were multiplied was by individuals writing them with *the pen.* Now in writing off so large a work as the bible, the writers were liable to make mistakes from carelessness, or from design. A great number of these written bibles now remain; some of modern date—and some of great antiquity. A few of them are supposed to be not less than ten or twelve hundred years old. Now by comparing the present printed bible with the oldest written bibles—those one thousand years old or more—there appears to be a difference, as to certain verses. Thus the text in i. John v. 7. 'There are three that bear record in heaven,' is not found in the oldest *written* bibles.—So the verse in Romans; '*God* manifest in the flesh, justified in the spirit, &c. is in the oldest written bibles, '*He, who* was manifested in the flesh, was justified, in the spirit, seen of angels and received up into glory.' And this is very satisfactory. For it would be absurd to say that *God* was *received up* into glory; but very rational, that he, who was manifested in the flesh, was received up into glory. So it is with the passage under consideration. In the oldest written bibles, it reads, "Feed the church *of the Lord,*" i. e. of our master Jesus Christ, which he hath purchased with his own blood—and not as in the present English Bibles—Feed the church *of God,* which he hath purchased with his own blood.

Now it is evident, that the oldest *written* bibles ought to be followed rather than the modern ones. For the oftener they have been copied, the more mistakes are likely to have been made. If we had the very manuscript, which the Apostels wrote, it is evident, that *that* would be *wholly* correct. And it is equally evident, that the nearer we go to the original manuscript of the Apostles, the *more* correct bible we shall have.

Perhaps some may ask, how happens it—that our present *printed* bibles are not exactly according to the oldest *written* bibles. To this I reply, that when the art of printing was discovered, it was natural that Christians of that time should be in haste to print the most important of all books, the Bible. And in consequence of this haste, they printed from the written bibles, *which happened to be at hand,* without taking pains to find the most ancient and correct manuscripts; and when the scriptures were once printed, the written bibles were neglected. But, in modern times, great pains have been taken to collect the oldest written bibles in the Eastern countries, and to compare them with each other, and with the present printed bible. And the learned German Griesbach, a Trinitarian, has published an edition of the New Testament corrected according to the oldest written copies. It does not contain the text of the three witnesses, and it reads the other texts, as I have mentioned; viz. instead of "*God* manifest in the flesh," it reads, "*He, who* was manifest in the flesh," and instead of Feed the church of God"—it reads, "Feed the church of the Lord."

Some calumniators may call this *altering the Bible.* But is it not evident, that this is *restoring* the Bible to its original state? The Bible *has been* altered, and additions have been made, which were never written by the Apostles. By comparing it with the oldest written bibles, the learned Griesbach found out what these alterations were. He was a Trinitarian, as I observed before, and yet he was too honest to retain any spurious additions to the oracles of God, merely because they favored his own sect.

BIOGRAPHICAL.

LEGH RICHMOND, OF TURVEY.

We select the following extracts from an interesting letter written by a daughter of this excellent clergyman, shortly after his death, at the request of a friend, who had desired some notices of his life. We are happy in presenting them to our readers as an expression of filial tenderness, and a portrait of some of the most engaging features in the character of a good father and of a pious man.

Letter to Mrs. F——, after Mr. Richmond's decease.

"My dear Mrs. F——,—You wish me to give you an account of the closing scene of my beloved parent's life. This will be attended with some difficulty; for though I was his friend as well as his child, and the endeared companion of his retired hours,—and though many events and conversations, full of deep and affecting interest, are indelibly engraved on my memory, yet as I did not anticipate the mournful bereavement, and omitted to make memoranda at the time, I find now that much of the detail is irrevocably lost, and I should be afraid to write any thing which was not strictly and literally true.

"I cannot express the veneration and love with which he was regarded by every one of his children. With an understanding of the very first order, a mind elegantly refined and polished, and feelings of the most delicate susceptibility, he had a heart overflowing with intense affection towards each of them, which was shewn by daily and hourly attentions of the most winning nature; and they found in him not only a counsellor and instructor, but a companion and bosom friend. They clung to him, indeed, with an almost idolatrous fondness. Each of my brothers and sisters will agree with me in the sentiment of dear Wilberforce (it was one of my brother's remarks a little before he closed his eyes upon his weeping parent,) 'when my heart feels too cold to thank God for any thing else, it can thank him for giving me such a a father.' He was the spiritual as well as the natural father of that dear boy; and I trust others of his children are thus bound to him by a tie strong and lasting as eternity itself. Surely the world does not contain a spot of more sweet and uninterrupted domestic happiness than Turvey rectory presented, before death entered that peaceful dwelling. It was ever the first wish of my beloved father, that our *home* should be happy; and he was never so pleased as when we were all sitting around him. Both in our childhood and youth, every innocent pleasure was resorted to, and all his varied attainments brought into exercise to instruct and amuse us. He was the sun of our little system, and from him seemed to be derived the light and glow of domestic happiness. Like the disciple, whose loving spirit I have often thought my dear father's resembled, his motto was, 'little children love one another;' and he taught this more effectually by sympathy than even by precept. Religion was unfolded to us in its most attractive form. We saw that it was a happy thing to be a Christian. He was exempt from gloom and melancholy, and entered with life and cheerfulness into all our sports.

"But we should not have been thus happy in domestic affection, had not our beloved father so carefully trained us in the religion of Jesus Christ. This was his chief concern, his hourly endeavor. He did not talk much with us about religion; but the books, studies, and even amusements to which he directed us, shewed that God was in all his thoughts, and that his great aim was to prepare his children for heaven. Religion was practically taught in all he said and did, and recommended to us, in his lovely domestic character, more powerfully than in any other way. He had a thousand winning ways to lead our infant minds to God, and explain to us the love of the Saviour to little children. It was then our first impressions were received; and though for a time they were obscured by youthful vanities, they were never totally erased; he lived to see them, in some instances, ripened into true conversion. It was his custom, when we were very young, to pray with us alone: he used to take us by turns into his study; and memory still recalls the simple language and affecting earnestness with which he pleaded for the conversion of his child. I used to weep because he wept, though I understood and felt little of his meaning; but I saw it was all love, and thus my earliest impression was associated with the idea that it was *religion* which made him love us so tenderly, and that prayer was an expression of that love. I was led in this way to pray for those who were kind to me, as dear papa did.

"In conversation he did not often urge the subject of religion *directly* on our attention, or question us much as to our personal experience of it. He has sometimes regretted this, and called it his infirmity; but I think he adopted a more successful plan. He used to watch over us most cautiously, and express his opinion in writing: we constantly found letters left in our rooms, with directions to think and pray over them. Reproof was always conveyed in this way; and he also took the same method of questioning us on experimental religion, and of beseeching us to become more decided for God. Sometimes he required an answer; but generally his only request was, that we would 'spread his letter before the Lord, and think over it.'

"His reproofs were inexpressibly tender. He was never angry with us; but when we displeased him, he shewed it by such a sad and mournful countenance, that it touched us to the very heart, and produced more effect than any punishment could have done, for we saw that it was our dear father who suffered the most. In this way he gained such an ascendancy over our affections, that none of his children could feel happy if his smile was withdrawn, and all regarded that smile as a rich reward.

"The anniversaries of our birth-days were always seasons of festivity amongst us. We were generally awakened with his congratulations and blessing. 'He rose up early in the morning, and offered sacrifice, according to the number of them all: thus did he continually.'* I love to recall those happy and innocent days, when our dear father, even in our childish sports, was the main spring of our joys, and the contriver of every amusement. We always found a birth-day present for us, often accompanied by an affectionate note.

* Job i. 5

"Though my dear father was naturally playful and lively, his spirits were easily depressed; and they appeared to undergo a considerable change subsequent to the summer of 1824, the period at which Wilberforce's health began to decline: Wilberforce was most tenderly endeared to him; and and there was a strong affinity in their characters. He was just beginning to unfold a very fine understanding, and his intellectual attainments were certainly superior for his age. His mind had been cultivated with much care; and the same elegance of taste and delicacy of feeling, so prominent in my father's character, seemed likewise to mark that of his cherished boy."

CHRISTIAN REGISTER.

BOSTON, APRIL 4, 1829.

MR. FROTHINGHAMS PLEA AGAINST RELIGIOUS CONTROVERSY.

In a short notice which we lately took of this Discourse, we intimated our intention to discuss more fully the subject of which it treats. We desire to do this, not from an idle love of opposing an ingenious argument, or a disposition of captious fault-finding with a gentleman whom we respect; but from an earnest conviction that the interests of truth are promoted by free discussion, and that the evils of controversy, which we lament, cannot be remedied by abusing controversy itself which we approve. We fully agree with Mr. F. in mourning over the bitterness of religious contention. We regard it as a spot of evil and malignant omen on the character of the times. We trust that we shall never cease to lift up our humble voice against it; we would unite, with our whole souls, with all good and honest men of every religious faith, in any just efforts to destroy its influence. We sincerely pray, that from all classes of the community, a cry, long and loud may arise against the spirit of religious strife, until, as it has been said of a kindred monster—the spirit of war—"the red-eyed demon is banished to his own place." We respond our assent to the truth of this most melancholy statement.

"Men have wrangled about certain expressions of his,—expressions, of which perhaps neither side knew the meaning,—from generation to generation, as if they were contending for the gospel itself; and have conceited that "Christ was divided," among their wrong-headed pretensions, their petty disputes, their contemptible distinctions. More than this,—much more and worse,—instead of looking to Jesus, or to his apostles either, they have taken the names of modern leaders, arrayed themselves under party banners of creed and covenant, annoyed the sensible parts of society with their rival absurdities and misplaced zeal, and so imagined that they were vindicating God's truth, when they were only seeking to establish their own prejudices;—that they were advancing christianity, when they were in fact throwing a reproach upon its name."

But we differ from the preacher, in his belief that these deplorable evils are the necessary effects of controversy. Instead of separating the incidental abuses of controversy from its legitimate use, he attacks the thing itself, without discrimination and without mercy.

"I oppose it, because I think it a pretender to the merit of serving a cause that it has never aided. I mistrust it, because it is so easily the tool of the designing, and the vent of the overzealous and spiritually proud. If I hate it because it sets men at variance, I am ready to despise it also because it traverses a small circle, exaggerates trifling questions into important interests, and occupies itself for the most part either about abstruse propositions that do not concern us, or differences that are not worth the investigating. By controversy, I mean the popular discussion of abstract points in doctrinal theology. And I lay down this definition in the outset, that the true aim of the following remarks may not be lost sight of, and that no one may think the argument directed against the abuses of controversy, when it is meant to bear directly and wholly against the thing itself."

This definition, it appears to us, takes for granted, what few will be ready to allow. In the first place, we do not believe that "abstract points in doctrinal theology" are the great questions in religious controversy; and in the second place, if they were, we have no idea that for the bulk of the people they would have any interest whatever. The majority of men do not often trouble themselves about abstract discussions.—The subject must be, in some way, connected with their hopes or their fears, their affections or their interest, before they will give it their attention; and, then, it ceases to be abstract. Could a popular excitement be produced, by discussing the abstract questions of the schools? Never; unless they were so divested of their abstract form, as to touch the minds of the people in points connected with their interest, their duty, or their affections. Could the contentions of mathematicians, in themselves, create a public commotion? Could Edwards—that gladiator in theology,—ever have attracted the popular attention to his abstruse reasonings on liberty and necessity, had he not connected them with the doctrines of personal election and reprobation, which were addressed to the most susceptible elements of man's nature,—his religious fears? We believe not.

Mr. F. says, that "great principles are not the topics of controversy." "There is the law of Christ which no one can mistake. There is his spirit, about which there can be no dispute. There are his promises, that are apprehended by all the inquiring, fulfilled by all the faithful, alike."

Great principles not the topic of controversy! Then what principles have a right to that appellation? So widely do we differ from Mr. F. that in our opinion the points at issue in the controversies of the day are among those of the highest magnitude that man can discuss. Had he said, that the great principles of religion, in their own nature, were independent of the contentions which have distracted the church, we should not call his statement in question. Had he maintained, that the pure and simple truths of Christianity,—every thing, that is necessary to sanctify and save the soul,—were well known, prior to the bitter feuds of theologians, we should have agreed with him. Had he declared, that the disputes which arose in the infancy of our religion concerning the person of Jesus Christ,—the influence of his death,—the nature of grace and the decrees of God, have been as a canker upon the vitals of the church, we would go all lengths with him in the opinion. It was, indeed, a sad and sorrowful day for Christianity, when bigotted controversialists took it into their nursing care. Then was fulfilled the saying of our Saviour, "Woe to the world because of offeneces." The offence has not ceased. It abides, like a cleaving curse, upon the sanctuary.

The very evil which we deplore is that the unhallowed zeal of controversy has invaded the great principles of our religion. Christianity in itself, is a beautiful system of simple and intelligible truth. Had this system never been corrupted or declared to be insufficient, controversy would be needless. But when men contend that a mass of repulsive and mysterious dogmas, constitute the life and spirit of our religion, are not their allegations to be met and repelled? Must not our religion be relieved of the burden, which her mis-guided friends, would fain impose upon her? It surely is not a "point of abstract discussion" to determine the conditions of human salvation. No topic can more deeply affect a man who cherishes "the hope of eternal life." Now when we find the simple terms of "repentance towards God and faith in our Lord Jesus Christ" announced in the New Testament as essential to salvation, is it nothing to us, that we are told of the insufficiency of these conditions? Is it nothing to a religious man, to be assured on the one hand, that he must believe in Transubstantiation, and on the other, that he must receive the doctrine of the Trinity, or he will inevitably perish? Is it nothing, for our children to be affrighted into the belief that the worship of the "only true God, even the Father" is insufficient, and that the only acceptable worship is that offerred to the Triune Jehovah, Father, Son and Holy Ghost? To us, who value a "reasonable service," and whose heart's desire and prayer is that our children and friends may "worship the Father in spirit and in truth," these points can never be made to appear, merely speculative and abstract. We deem it a matter of the utmost importance to know, "what we shall do to be saved." And if we are told, in answer to this question, that we must adopt a belief in the Trinity, in Election, in vicarious atonement, or in any of the ten-thousand doctrines of doubtful disputation, which have sprung up under the "hot influences of contentious spirits;" if these dogmas are attempted to be circulated throughout a wide community by every means short of physical coercion and fastened upon the ignorant, the timid and the young, as the elements of everlasting truth, are we to sit still, in philosophical indifference, and put forth no effort to disabuse our brethren, of what we firmly believe to be worse than speculative error? If we humbly hope, that we have caught a glimpse of "the divine shape of truth, calm and composed in its "eternal beauty; if we have found it high apart "from the clashing of noisy theories; in the company of wisdom and meekness and charity—pouring its spirit on the contemplative and revealing its mysteries to the meek," let us, in God's name, tell our brethren of what we have seen. Let us not suppose that Truth is so delicate as to fear the light of Heaven or the storms of Earth. If with Milton, we say, "in the quiet and still air of delightful studies, we behold the bright countenance of truth," shall we forget his noble appeal to her lovers, "Let truth and falsehood grapple. Though all the winds of doctrine were let loose to play upon the earth, so truth be in the field, we do injuriously to doubt her strength." We certainly do injustice to her own blessed influence as well as to the highest welfare of our brethren, to permit her place to be usurped by the noisy champions of error, without meekly expostulating in her defence.—With these deep convictions, we are, by all means in favor of religious discussion. We believe, with our author, that Truth is best *discovered*, in the calmness of solitude. As it has been said of wisdom, "It is the offspring of unbroken meditation, and of thoughts often revised and corrected." But, it is *diffused* by discussion. It must be fully and fairly presented, in the loveliness of its divine origin, and men will welcome it to their bosoms, as the holiest gift of Heaven.

We deprecate, as much as any man, the irritable and contracted spirit, which is engendered in the heat of controversy. But for this a remedy is found in the power of the Gospel. We believe that the mild influence of our religion can restrain "the wrath of man," even in the most earnest discussions of topics of vital interest. We say this, not without proof. Let our readers look at the controversy between Priestly and Price; at the writings of the author of "Bible News;" at the printed Sermons, by the author of "Discourses on the offices of Jesus Christ,"—to name no other instances,—and we believe that they will agree with us that controversy can be carried on with the "meekness of wisdom," without losing a particle of vivacity or strength.

LEGH RICHMOND, OF TURVEY.

Author of Dairy-man's Daughter, &c.

We refer our readers to the first page of this day's Register for some notice of this interesting man, extracted from a letter of his daughter, in the Memoirs of his life, recently published. Mr. Richmond is well known to the religious world as the writer of some popular tracts, which have obtained a wide circulation; and in his own country, particularly, as a distinguished preacher and domestic missionary of the Evangelical party in the church. Though some allowances should be made for the partiality of filial affection, yet the traits, exhibited in the letter, to which we refer, are highly beautiful, and should be copied into the life of every Christian father. We were particularly attracted with the *gentleness* and *delicacy*, with which he is represented as *insinuating* rather than *enforcing* religious instruction: not "talking much," says his daughter, "nor often urging the subject of religion *directly* upon the attention of his children," but teaching it practically in all, that he said, or did, and recommending it by the sweetness and tenderness of his whole domestic character.

Mr. Richmond, we are told, would have sometimes preferred a more immediate application to the minds of his children; and lamented his reluctance to direct inculcation as his infirmity. Yet we cordially agree with his affectionate daughter, that he adopted "a more excellent way." The very reserve, he regretted, we count a fine feature of his mind, and in itself a genuine evidence of the depth, purity, and elevation of his religious feelings. We believe, moreover, that the plan he pursued will be found the most successful; and his own experience might have satisfied him of its happy influence upon his family.

The young, especially young children, are soon wearied and even disgusted by perpetual exhortation; but the gentleness of affection, and the "meekness of wisdom," suggesting good counsel, or whispering a reproof are sure of reaching their hearts; and perhaps in a short maxim, or a skilful allusion they may find an admonition, and infer a precept, that shall never be forgotten. It is instruction, like this, that distils as the rain; even as the dew upon the tender herb; and it is this, which conveys such a charm and efficacy to the counsels of him who spake as never man spake.

Of Legh Richmond,—his mild and impressive eloquence, though we could in no wise yield ourselves to his doctrines, we have pleasant remembrances of many years since. He was often an animated spectator and a most welcome speaker on those occasions, so frequent about the returns of this season, in the British metropolis;—the anniversaries of their public charities; in which perhaps, more than in any thing else, the Christian sees displayed the moral grandeur and the noble distinction of that land of our fathers. It was to one of these occasions—the promotion of education among the poor Catholics in Ireland, that the following notice of Mr. Richmond refers. It is extracted from a private journal of that date.

May 10th, 1811.

"Some of the most distinguished philanthropists of the day, Mr. Wilberforce, Grattan, and others, were present, and addressed the assembly; but with none was I better pleased than with Legh Richmond, of Turvey. I had heard him the day before, and was gratified; but today he surpassed all my expectations. When he first rises, you see only an awkward, lame, sober looking man of about 50, leaning on his cane; but his countenance expresses great benignity and sweetness, and on the whole his appearance bespeaks your favor. He was welcomed, on this occasion, with loud applauses. His exhortation to Christian charity, as addressed to Protestants in behalf of their Catholic countrymen, was very striking. Nothing could exceed the variety and beauty of his imagery—(for his imagination on all occasions seems to be his commanding faculty)—but the interest he expressed for the cause of the miserable Irish; for whom he bespoke the sympathy of all good Protestants. For "Christian charity," said he, is not limited in its objects to any sect, or country. It enlarges with the wants of man. It is like one of those beautiful flowers, that you see growing by the banks of a river; and whatever may be the swell of the tide, it always bears itself upon the surface of the water. There is always enough in its fibres to expand with the swelling stream. And so does Christian charity expand itself with the swelling wants and miseries of man."

We do not wonder, in the least, that with a spirit so benevolent as that of the Rector of Tervey, he should have conciliated so many hearts; or that with his gift as a Missionary, for a cause in which he delighted, he was so eminently successful. We willingly pay homage to the character of this worthy man; and wish, that with juster and nobler views as we apprehend, of the Christian scheme, its finest traits might be copied by all, who peruse his life. Yet it cannot escape our remark, that amidst all his energy of zeal, all the kindness and ardor of his affection, he was far from the enjoyment of an equable frame of mind; and that his latter days, as appears from these memoirs, were clouded with deep dejection. Some adequate cause may undoubtedly be found in the grief which he suffered for the death of a promising son; though even this was indulged to a degree, scarcely compatiable with a Christian's resignation and filial trust. We are perfectly aware also, that in the best of men there may be vicissitudes, and even contrarieties of their spiritual frames, the results of bodily disease, of extreme susceptibility, of intemperate solicitudes and exertions in the discharge of duty, and of various other causes, wholly independent of religious influences. All this we admit to the full extent: and who that feels the burden of any responsibleness may not sometimes have need of such an apology? Still, we think, we discover in some of *the views*, which Mr. Richmond allowed himself to entertain of religion and of the immediate effects, which he anticipated, from his *personal labors*, a satisfactory solution of the contrast he exhibited between the activity and cheerfulness of his former days and the "seriousness even to dejection" of the closing period of his life.—"Is it not," inquires an excellent writer, [see Monthly Repository for Nov. 1828.] whose candid and judicious reflections upon this subject, we freely adopt—"Is it not greatly to be questioned, whether a mistake about the nature and degree of service, required by the Divine Being from his servants may not create as real an opposition to his benevolent designs as the evils, which zeal would remove? A restless activity at one period of life is too often succeeded by morbid feelings, by questioning anxiety and real distress of mind. In most of these cases it may be feared, that too great a degree of importance has been attached by the individual *to his own deeds*; and that a more imperious duty than any we owe to our fellow-creatures has been postponed to the consideration of schemes whose utility is uncertain. Remarks like these may be perverted by the indolent to their own selfish purposes; the indifferent may think they tend to excuse man from a part of his service; and the zealous may draw his own inference, and pronounce condemning sentence upon us accordingly. Yet it is not calculating prudence, but a serious regard to the spirit of religion, which we have in view. If, in our application of them to the case of Mr. Richmond, any who knew him deem us in error, that is another matter. To us it certainly seems that he courted *excitation*, when the dictates of religion itself would have prescribed rest, and wore himself out by too tenacious a pursuit of what he persuaded himself was his principal duty. It strikes us, too, that he meditated too much upon his own *personal concern* in the great scheme of religion; and that anxiety was not with him so fully swallowed up in love and gratitude as it might have been had there been less of personality in his private reflections. Still, this is mere inference from the records of his life now before us, and can deduct nothing from the value of his example, wherever it appears clearly to have been that of a pious Christian, and a worthy member of the social state."

CRITICAL NOTICES.

THE CHRISTIAN EXAMINER, No. 6. VOL. 5. FOR NOV. AND DEC. 1828. This number is announced as the last under the recent arrangement of the Examiner, and though we do not think it equal to some which have preceded it, it forms a worthy close to a series of the work, which has done excellent service in the cause of religious knowledge and truth.

The first Review is on the Memoirs of Dr. Parr. It contains a sketch of the strange union of learning and simplicity, bigotry and liberality, austerity and benevolence, which distinguished the character of that eccentric scholar and divine. It is written in that style of simple elegance, which is always attractive and agreeable and led us to wish that we might be often favored with similar productions from the same pen. We received as much entertainment and instruction from its perusal, as perhaps we should have done from a personal interview with its celebrated subject.

The article on the "Recent Attack on the Decisions and Character of the Supreme Court" is a strenuous and successful defence of the principle which few citizens of Massachusetts, will think of doubting, that the right to elect a minister, is and should be vested in those, who are responsible for his support. We regret the necessity which led the Examiner to discuss this subject, since it cannot be supposed to interest a great number of its readers; but whoever does follow the writer through his various arguments will admire the promptness and strength, with which he has advocated the religious liberty of the people, and exposed the presumption of those rash ecclesiastics, who are so unwise as to defend their own policy by attacking the constitution and laws. We sincerely lament the injury to the cause of religion, which we fear must follow such attempts to advance the interests of a party by impugning the venerable institutions of the state; while we agree with the Review, that no good can possibly be done to any cause by works of this character. The divisions between the two parties of Congregationalists may be made more wide by them, and the hope of reconciliation, at least of Christian fellowship and kindness, more desperate. But if the object of the writers be conviction to the minds of those who differ from them, or the gaining over of proselytes from the great mass, who have never entered into the controversy, never were men more mistaken. Their defeat and disgrace is inevitable."

We were well-pleased with the concluding article, on what appears to us, a most unprofitable controversy, touching the belief of Calvinists in Infant Damnation. We can scarcely imagine a more thankless labor, than that of attempting to set a man right, who with great confidence in his own abilities and learning, should so grossly commit himself, as to deny that the doctrine of Infant Damnation, has till within a recent period, been generally believed by Calvinists. No man could do this, without subjecting his knowledge or his fairness to lamentable suspicion. No man could do it, without being compelled to resort to miserable quibbling, to maintain his position. And a controversy, with such a man, every upright mind must deem thankless and unprofitable. And this, we regret to say, is the case, in the present contest.

The Rev. Dr. Beecher, we think more unadvisedly than maliciously, in the first instance, endeavored to fix the crime of slander, upon those who charged the doctrine of Infant Damnation, upon the Calvinistic system. We believe he was sincere in this attempt. Aware that the doctrine was not held by *modern* Calvinists, he thought he could be borne out in the assertion, that it was not maintained by "the most approved Calvinistic *writers*." He erred in this point we believe through ignorance,—though, it would be hardly right to allege ignorance as a full excuse for his mistake. He should have informed himself better, before he undertook to make such serious accusations.

The Examiner, in a short article, repelled the charge of calumny by explicit quotations, from Calvin and other writers of his school, in which the doctrine in question was clearly expressed or implied.

In his reply to this, we think Dr. Beecher committed his greatest error. Instead of declaring frankly, that he had fallen into a mistake, and throwing himself on the charity of his friends, he undertook to defend his original assertions, and by the very necessity of the case, was obliged to use a mode of reasoning, utterly unworthy his station and his name. The further he advanced the deeper he was involved, till driven to desperation, he has been guilty of blunders, in point of fact, fallacies in argument, and bold unfounded assertions, such as we hardly recollect to have witnessed, in any controversy, political or religious. These the Review in the Examiner has ably pointed out, and substantiated his former positions, by additional quotations, which can leave but one impression on the mind of any fair and competent scholar, whether his doctrinal sentiments be with those of the Review or not.—It gives us no pleasure to see the character of a professed minister of Christ placed in the light in which that of Dr. B. must appear to those who have read both sides of this controversy.

We sincerely pity the presumption—to call it by no worse name—which could prompt that individual to depart so far from his high calling of "winning souls" to righteousness, and to take the indefensible course, which he has pursued. We speak not as partizans, but as Christians; and we repeat it, we are grieved and ashamed that a Christian minister, should give this occasion of triumph, to those opposers of religion who identify Christianity, with the character of its defenders. We can hardly expect, that Dr. B. will view his own conduct in this affair, as it appears to others, but we think with the Reviewer, "that the only course for him to take is to confess his errors, and thus make the best atonement to injured truth that remains in his power."

We should be unjust to the Reviewer did we not notice the degree of forbearance he has observed, towards an opponent whose whole style and language in this controversy, would authorize the strongest expressisn of righteous indignation. The Reviewer has, certainly, spoken in a tone of severe rebuke, and though his readers may grieve at the necessity which demanded it, they will rejoice that it has not passed the bounds of rigid justice.

A piece under the head of "Miscellany" is certainly original and ingenious. Whether the theory, which it defends be tenable, we are not prepared to say. It is an interesting subject of inquiry, and with the writer, "we would leave our readers to receive or reject it, as it approves, or disapproves itself to their minds."

THE CHRISTIAN EXAMINER, No. 1. FOR MARCH, 1829. We are glad to recognize an old friend, in this number of the Examiner, though in an altered form. It appears that important changes are to take place in its objects and character. "The range of subjects, it is intended, shall not be so limited as it heretofore has been. It is proposed that the work shall contain, as far as this may be effected by the gentlemen engaged in its support, accounts of the most important books which may appear, not only in theology, but in polite literature, the popular sciences and the various departments of knowledge which are of most general interest. In order to accomplish what has been proposed, the number of the conductors of the Examiner has been much enlarged; and now comprehends gentlemen, whose studies lie in different branches of learning, but who are all interested in the promotion of the religious and moral as well as intellectual improvement of men, believing that all these are intimately connected and dependent upon each other." We are not sorry to perceive this change in the management of the Examiner, for though it may limit its circulation it will increase its power. We have regarded it for some time as one of the best conducted periodicals of the day, whether at home or abroad, and by the proposed extension of its subjects, it will occupy still higher ground, and present claims to the attention of intellectual men, from which it was before precluded by the exclusively theological character of its contents. It is an object of the highest moment to imbue the fountains of our youthful and growing literature with a pure Christian spirit, so that they may present the waters of life from which both the saint and the scholar may drink and be refreshed. We trust that the Examiner will do zealous and worthy service in this cause. We do not anticipate its popularity among the great mass of religious readers, for it is addressed mainly to the intellect of the community; but among the lovers of truth, the friends of knowledge and human improvement who look mournfully on the abuses of society and ponder deeply on their remedies, we are sure it will meet a cordial reception. We believe its conductors will bring the combined influence of learning, talent and piety, to the fulfilment of their trust, and we heartily wish them God speed in their Christian labors.

The present, which is the first number of the new series, is rich in interest and instruction. The articles which we read with the most pleasure, were those on Fenelon and the Diffusion of Useful Knowledge. They discuss great subjects, with great truth and power. We will not attempt to discriminate their merits. We hope they will be read and studied and understood, by all who have at heart, the moral regeneration of man. To such they appeal with a voice, "as if to wake the dead."

An article on the "Dissensions of the Revivalists" is written with remarkable judgment and fairness. It is valuable as an expression of the views of a sensible writer on those disturbances and disputes, which have recently agitated the Calvinistic Churches, in the interior of the state of New-York. To those who need to be inform-

ed of the management of our leading *religious politicians*, it may be useful and interesting, but we confess the disclosure of traits of character, so unworthy of men professing a religion of peace and love, excited in us a disgust, hardly compensated, by the ability of the article.

We agree with the Reviewer of "Pollok's course of Time," that the doctrines of Calvinism are wretched subjects for poetry, but we think he has visited the errors of that misguided genius with too severe a retribution. We have no sympathy with Pollok's Muse, but, in our opinion, the failure of a young man who was not spared to correct the extravagancies of his youth, might have found more favor at the hands of the sternest critic. We think too, the tone of levity and sarcasm, with which the writer, speaks of a book, so connected with the religious affections of many devout Christians, will irritate and disgust more persons than it will benefit. We protest against the treating of opponents with contempt or injustice; and, be he foe or friend who does it, we must record our dissent.

The Examiner will not now be so efficient an instrument as it has been, in addressing the truths of pure Christianity to the popular ear. But we rejoice that its place will be so well supplied by the Unitarian Advocate, of which the excellent spirit and various interest have given it a strong hold on its numerous readers. It is now widely circulated, and we understand, in distant places, as well as nearer home, it is doing much good. We trust that we shall not be deemed presumptuous in expressing the hope that our own labors may not be unavailing in the work, which the Examiner has partially renounced,—that of diffusing the bright light of Unitarian Christianity among the people. It is a cause and a service which we love. We would send the "glad tidings," into every dwelling and preach the gospel to the poor." We shall deem no labor too arduous or too humble to *diffuse* the "truth and peace," which are dear to our own souls.

Mr. Farley's Discourse. Mr. Farley's Discourse was delivered at the Dedication of Westminster Church in Providence, on the 5th of March last. The author very properly embraces this occasion to give an outline of the peculiar tenets of Unitarianism, and to consider their practical influence as contrasted with the doctrines of Calvinism. He presents a clear and manly exposition of the faith to which he adheres, and answers some of the popular objections that have been brought against it. We are glad to see occasionally a general survey of the grounds of controversy between the Unitarians and the Orthodox, more especially when it is presented, as it is in this instance, with forbearance and candor. A view of the whole field must serve to impress on every Unitarian, that the peculiar opinions for which he contends, are deeply important, and that no labor is in vain which is exerted to make them well understood by the community.

We congratulate the society before whom this discourse was delivered, on the success of their efforts in regard to their place of worship, and to the regular ministrations of religion; and we rejoice with their pastor in his encouraging prospects of a useful and happy ministry.

OBITUARY.

DR. JOHN GORHAM, M. D.

The early death of Dr. Gorham has excited a deep and general interest. His mild virtues, his gentle and unobtrusive manners, with the confidence reposed in his medical skill, rendered him the object of respectful and affectionate regards, not only in the families embraced within the walks of his profession, but through the wide circle of his connexions and friendships. Perhaps to no one could we with greater truth apply the enviable praise, which St. Paul gives to Luke, the cherished friend and companion of his ministry, when he calls him, "the *Beloved Physician.*" But it has pleased the sovereign Arbiter to remove him from us in the freshess of his fame and hopes.—He had successfully surmounted the discouragements inseparable from the earlier years of his profession, from which the most favored and eminent are not exempted, the full allotment of which he had patiently endured,—and was just reaping the harvest of his well-earned reputation and exemplary worth. But God hath changed his countenance; and taught us the uncertainty of the fairest earthly possessions, even of usefulness and virtue.

His funeral solemnities were attended on Monday last in the Church in Brattle Street, with unusual tokens of a public grief. In the regretted, but unavoidable absence of the Pastor of that Church, of which Dr. Gorham was an honored member, the devotional services of the occasion were offered by Rev. Dr. Channing. The Eulogy delivered by Dr. Jackson, at the request of his medical associates, pourtrayed with simplicity and fidelity, in a manner instructive and touching, the distinguishing features of Dr. Gorham's professional and personal character.

From the Daily Advertiser of Tuesday last we extract the following just tribute to his memory.

"The community has suffered an irreparable loss in the death of Dr. Gorham. Not only his professional talents were of an order that cannot readily be supplied, but the influence of his character on society, the value of his example derived from the happy combination of high moral and intellectual qualities, and the activity and purity of his life, have made his premature decease a public calamity.

"Of his peculiar merits as a physician we are not competent to speak, but the extent and increase of his practice, and the frequency of his calls to consultation with his brethren, are proofs of the soundness of his judgment, the depth of his researches, and the confidence reposed in his ability. He had won his way into an extensive circle of patients, and endeared himself to them by that natural goodness of disposition and amenity of manners, which alleviate the pain of a sufferer, even when disease is beyond the control of human skill.

"Dr. Gorham was engaged in a practice probably as lucrative as that of any individual of the profession.—The eminence he attained was the result of industry, perseverance and integrity, and his success is a splendid encouragement for assiduity and exertion. The brilliant career, upon which he had commenced, did not disturb the natural equanimity of his mind.—There was no arrogance, no haughtiness, the frequent concomitant of success; nothing of that disdainful or supercilious department which mark the undeserving favorites of fortune.

"His benevolence was too extended, and his sentiments of too noble a cast to be disturbed by fortuitous occurrences.

"Of his character as a man in all the relations of social life, as a citizen, a friend, a father, a christian, we are almost afraid to give utterance to our feelings, lest the simplicity of truth might be mistaken for the partiality of affection.

"The circle of his friends was as extensive as his acquaintance, for the goodness of his heart and the simplicity of his life gave no occasion for offence or animosity; but there was a more limited sphere in which his finer and kinder qualities, the generosity of a noble mind and the cheerfulness of a contented one, the warm and balmy influence of a happy disposition, and the unostentatious treasures of a cultivated intellect were the delight and charm, and admiration, as their loss will be the subject of ceaseless regret.

"There was still a more sacred recess for the indulgence of that intuitive goodness of heart, and the display of those kind and affectionate feelings which marked the character of Dr. Gorham.

"But that home is now desolate!—The widow and the fatherless can only retrace in their recollections of his kindness, those lessons of love to which the force of his example added infinite value, and that ardent and indefatigable devotion to their happiness, which constituted the chief object of his useful life.

"The society of Christians in Brattle-street to which Dr. Gorham belonged, and of which he had recently been an officer, will lament the loss of the countenance and support which he gave to the cause of religious and moral improvement.

"Without bigotry there was a high religious principle which regulated the conduct of his life, and religion itself is most commended to the public estimation, when its power over the human mind has elaborated a character which passes through the temptations of the world without being injured by their spell, and finds pleasure, honor, and reward enough to satisfy their most eager votary in a course consistent with its strictest obligations."

At a meeting of the *Boston Medical Association* held on the evening of March 29th, the following Resolutions were unanimously adopted:

The Members of the Medical Association, solemnly impressed by that dispensation of Providence by which their greatly beloved and respected associate John Gorham, M. D, has been so suddenly removed from this life, feel it to be their duty to offer to the family of the deceased some testimony of sympathy with them on their loss, and to the public some proof of respect for his character; therefore,

Resolved, That his professional brethren, in common with his bereaved family, his numerous friends, and the community at large, deeply deplore the loss which has been sustained in the death of Dr. Gorham, and are desirous of testifying their affectionate regard for his many virtues, and their respect for his professional worth.

Resolved, That the Secretary be directed to express to the family of the deceased, the sympathy of the Profession with them in their irreparable loss; and to request permisston to pay the last tribute of respect to his memory by a public attendance on his funeral, and by the delivery of an address on that occasion by one of his professional brethren.

The family of the deceased having assented to the request contained in the above resolution, Dr. James Jackson was appointed to deliver an address at the Church in Brattle square.

Benj. Shurtleff, *Chairman.*
J. Greely Stephenson, *Sec'y.*

DR. EDWARD AUGUSTUS HOLYOKE.

This venerable Physician and honorable citizen is also no more. He died on Tuesday evening last in the hundred and first year of his age; full of years and venerable in virtue. He was the son of Dr. Edward Holyoke, who for more than thirty years was the president of Harvard College; and he has lived to witness and to promote the advancing interests of his native state and country for more than three generations.

"The righteous shall flourish like the palm tree: they shall grow as the cedar of Lebanon; they shall bring forth fruit in old age."

MR. BENJAMIN WEST.

Died, at Charleston N. H. on the 25th ult. Benjamin West, late of this city, aged 53.

The virtues of this excellent man made him extensively known in the community, notwithstanding his attachment to the scenes and duties of domestic life, and the reluctance with which he was drawn from them to engage in public labors and counsels. It may be truly said that by all, to whom he was known, he was regarded as a man of distinguished powers and of incorruptible virtue. We say not a little when we say that he was *beloved*. His benevolence, his equanimity, and kindness were such that the man who could know him and not love him would show himself insensible to the beauty of moral goodness, and incapable of feeling its power. But Mr. West was not loved merely. He was *venerated* by all who knew him. His apprehensions were quick, and remarkably distinct. His powers of combining, comparing, and discriminating, on moral subjects, have seldom been surpassed. The light that passed through his mind seemed always to pass in right lines, and fell upon those who were around him, in conversation or in counsel, unrefracted by prejudice, or passion. There was nothing sinister in his aims, and he therefore had, for he needed to have, no obliquity in his movements. His opinions, on questions of practical difficulty were formed with great coolness, and were delivered with a clearness which was equalled only by the modesty with which he proposed them. He gave his opinions too, when they were asked for, freely and without fear or favor. When he felt himself called upon to speak openly to another, touching any censurable particular in that other's conduct, Mr. West could say "*Thou* art the man," with a distinctness that left no room for misunderstanding him; and yet with a gentleness which forbad the rebuked to show, or to feel resentment.

In respect to moral courage, few men ought to be ranked above the lamented object of this notice. And what made him in this respect one of the most interesting men in the community was that he was not continually upon the look-out for occasions to exercise this distinguishing quality of his moral nature. He seemed to feel that it was strong enough without continually exercising it. He was content to let his courage lie still, until, in the way of his duty, he found occasion to call it up. When the occasion occurred, even though there was "a lion in the street" showing that he intended to dispute the way with him, it seemed as if he never asked himself the question whether he was to go on or not, or what would be the consequences *to him*, if he did go on.

In business Mr. West knew nothing of those arts by which short-sighted men suppose that money may be made in some better way than the *good old way*. He was neither a cunning nor a hard man: and the gains which he would not seek by ingenious devices which the laws of men do not forbid, he would not wrest from his neighbor by those severe measures which the laws of men allow. He was governed in his worldly concerns, by a law that is capable of no amendments, and subject to no repeal:—the plain law of equity and of God.

For a layman, Mr. West was remarkably well versed in theology. With the ecclesiastical history of this country, especially, he was accurately acquainted. In this department, his mind was a store-house of knowledge, in which the facts were arranged in such order that they were at his hand whenever he needed them, And when he did need them it was for use, and never for display. His opinions on controverted subjects were formed with great care and after a course of examination to which few laymen—from want of interest or of taste or of time—will submit. He was a decided Unitarian. He lived without being ashamed of the reproach which the name of a Unitarian brings with it; and he died without fear, in the hope which the faith of a Unitarian gives. And, if the great questions between Trinitarian and Unitarian were to be argued by the lives of their respectlve professors, there is no man surviving on whose life the friends of Liberal Christianity might cast their cause with more confidence than upon his. The virtues which made him thus loved and venerated in life, have made him to be deeply lamented in death. He lived long enough to attain a high point of Christian excellence. He lived, then, long enough for himself; and, though we must mourn for those whom he has left without a husband and a father—while we lament the loss which, in his death, society has sustained,—we ought not to mourn for him, who, having shown all fidelity in his Master's service, has now been called to his reward.

Communicated.

DOMESTIC SUMMARY.

Shipwreck. The schooners Ranger of Salem, and Ann of Thomaston were lost on the Island of Nantucket, in a violent storm on Sunday, the 21st ult.—Two other schooners from the Eastward, which left Chatham with them on the same morning are also supposed to have been lost. Two sons of Capt. Mosman of the Ann, and one of the seamen perished, as did also three of the men belonging to the Ranger.

Some of the unfortunate men, [says the Nantucket account] perished after they had reached the shore, and before they could find a shelter; and Capt. M. with all the fortitude of an affectionate father, when the strength of his sons was exhausted, carried them alternately in his arms such distances as prudence dictated, and used every means in his power to keep life in them; but after laboring for a long time, they expired before he arrived at the house he was in search of, and was only able himself to crawl to it upon his hands and knees.

The six bodies were brought to town on Tuesday, and next day were buried from the Methodist Chapel, all the clergymen of the island and a vast concourse of people attending.

The following statement is from the same source.

Loss of lives on Nantucket by shipwrecks. The number of persons lost on this island from shipwrecks, during the last four months, is *seventeen*, viz:—Ten from brig Packet, of Providence, R. I.; one from brig Ann-Eliza, of Topsham, Me; three from sch Ann, of Thomaston, Me; three from sch Ranger, of Salem, Mass.

These deaths (after excepting the loss of persons on board the prize ships Sir Sidney Smith and Queen, which were wrecked on the south shore of Nantucket during the late war, not one of whom was saved, or even washed ashore from the wrecks,) exceed in number all that have occurred on this island from shipwreck, for the last *seventy years*, preceding 1st Dec. 1828.

Loss of Sheep. The Nantucket paper of the 28th ult. states that it is the opinion of many, that the severity of the past winter, together with the late storm has caused the death of one fourth part of the sheep owned upon that Island.

Indigo. Till the commencement of the 17th century, indigo was brought from Asia by the Dutch only, whose exorbitant exactions then caused it to be transplated to other hot climates. It was one of the principal articles of produce and export from South Carolina and Georgia before cotton became of so much importance in those States. Its culture was introduced into South Carolina about 1741 or 1742, by Miss Lucas, mother of Charles Cotesworth Pinckney; but it is now in a great measure neglected, not more than 10,000 lbs. being now annually produced in that State, and a small quantity in other States, all of a very inferior quality. The home consumption of this valuable article amounts to 800,000 lbs. and is increasing with the growth of the woollen and cotton manufactures.—The importation of it, with other dyestuffs, and the oil required by the woollen manufactories, employs more tons of our shipping in foreign commerce, than is required for all the foreign woollens imported into the United States. The indigo exported in 1823, was upwards of 860,000 lbs. *Baltimore American.*

FOREIGN SUMMARY.

We gave in our last an account of the execution of the Ex-Governor of Buenos Ayres, by the order of Gen. Lavalle. The following letter is said to have been written by him to his wife previously to his execution.

My Beloved Angelta.—It has been just intimated to me that within an hour I must die:—I am ignorant for what cause, but Divine Providence, in whom I confide in this critical moment, has so determined it.

I pardon all my enemies, and beseech my friends not to take any step to avenge me.

My life, educate those amiable children; be happy, which you have not been able to be in the company of the unfortunate, Manuel Dorrego.

From Europe. By late arrivals London papers to Feb. 6th have been received. They contain the King's speech on the opening of Parliament. Its contents can be of little interest to us, but are said to have been highly satisfactory in England.

Vienna dates are to January 18th; those of Bucharest to the 9th.

In the Paris papers of Feb. 3d we are told that there is no news from the East; that the beligerents are still confined to winter quarters, and that considerable sickness prevails in both armies.

We give the following paragraphs from the English papers.

London. At the late Lord Mayor's civic festival, His Excellency Gov. Barbour, the American Minister, was among the most distinguished guests, and received marked attentions from the Duke of Wellington, the Lord High Chancellor, and other distinguished personages present.

Naval Affairs. No nation of Europe pays more attention to its Navy than France. The last papers contain an Ordinance of the King for the increase of the French Officers, to the following numbers.—Vice Admirals 12—Rear Admirals 24—Captains of ships of the line 110—Captains of frigates 130—First Lieutenants 500—Ensigns 550. By the same ordinance it is provided, that the commanding officer of a squadron of 14 sail of the line shall enjoy the dignity of a Marshall of France. There are no yellow admirals in the French service.

The venerable Cathedral at York was nearly destroyed by fire in the night of the 2d of Februrary. It was commenced building in 1227, and finished in 1426. It is 542 feet long, and 169 feet wide. The height of the lantern, steeple 180 feet. The See was instituted by Pope Gregory, in 602.

Barras' Memoirs of his times. Paul Barras who was President of the famous Executive Directory of France and the patron of Napoleon, has recently deceased, aged 78. He is known to have written Memoirs of the times he lived in. It is reported that the French Government have ordered seals to be put on his papers. We are told, however, that he had taken care to place the MS. of his Memoirs in a place of safety.

MARRIAGES.

In this city, by Rev. Mr. Emerson, Mr. Richard Thayer, of Cambridgeport, to Miss Sophronia Voax, of Boston, daughter of the late Capt. James H. Voax; on Thursday evening last, by Rev. Mr. Malcolm, Mr. Edward L. Noyes to Miss Almira A. Hudson, both of this city; Mr. Charles E. Gay to Miss Lucy B. Rice; Mr. Isaac Tibbets to Miss Maria Fuller; Mr. John Wilds to Miss Mary Williams.

In Charlestown, Mr. Wm. N. Tuttle, of Saugus, to Miss Joan Hudson, of Lynn.

In Lincolnville, Mr. Joseph Deane to Miss Asseneth Hardy.

DEATHS.

In this city, 30th ult. Mr. James Gooch, aged 38.

In Taunton, Miss Jane, aged 15, daughter of Mr. Nathaniel Standish, of Middleborough.

In East Bridgewater, Mr. Joseph Gannett, aged 69.

In Plymouth, on the 7th inst. Capt. Josiah Cotton, aged 75, an officer of the Revolution.

In Templeton, on the 21st inst. Mrs. Naomi Sparhawk, widow of the Rev. Ebenezer Sparhawk, former pastor of the Church in that place, aged 79.

In New-Bedford, Mrs. Rhoda, wife of Martin Orcutt, aged 43.

In Boylston, Rev. William Nash, aged 60.

THIS day published by Frederick T. Gray, (Corner of School & Washington-streets,) and G. & C. Carvell, New-York.

THE NORTH AMERICAN REVIEW,
NO. LXIII.

CONTENTS.

Art. I. The New Theory of the Earth.
1. Essai sur la Temperature de l'Interieur de la Terre. Par M. L. Cordier.
2. Essay on the Temperature of the Interior of the Earth. By M. L. Cordier.
3. Considerations on Volcanoes, the probable Causes of their Phenomena, the Laws which determine their March, the Disposition of their Products, and their Connexion with the present State and past History of the Globe; leading to the Establishment of a New Theory of the Earth. By Poulett Scope.

II. College Education.
The Substance of Two Reports of the Faculty of Amherst College to the Board of Trustees, with the Doings of the Board thereon.

III. Ancient and Modern History.
The History of the Decline and Fall of the Roman Empire. By Edward Gibbon.

IV. Pollok's Course of Time.
The Course of Time, a Poem, in Ten Books. By Robert Pollok.

V. Civilization and Conversion of the Indians.
1. Proceedings and Fourteenth Annual Report of the Board of Managers of the Baptist General Convention.
2. A Discourse on the Occasion of Forming the African Mission School Society. By J. M. Wainwright.

VI. Political Economy.
Definitions of Political Economy; preceded by an Inquiry into the Rules which ought to guide Political Economists in the Definition and Use of their Terms, with Remarks on the Deviation from these Rules in their Writings. By the Rev, F. R. Malthus.

VII. History of the Louisiana Treaty.
Histoire de la Louisiane et de la Cession de cette Colonie par la France aux Etats-Unis d'Amerique Septentrionale; precedee d'un Discours sur la Constitution et le Gouvernement des Etats-Unis. Par M. Barbe Marbois.

VIII. Pelham.
Pelham; or the Adventures of a Gentleman.

IX. Webster's Dictionary.
An American Dictionary of the English Language. By Noah Webster.

X. American Annuals.
1. The Atlantic Souvenir, a Christmas and New-Year's Offering.
2. The Token, a Chrismas and New-Year's Present.
3. The Talisman, for MDCCCXXIX.

XI. Elementary Instruction.
1. The Franklin Primer.
2. The Improved Reader.
3. The General Class Book.
4. Essays on the Philosophy of Instruction, or the Nature of Young Minds.

XII. Clerical Manners and Habits.
Letters on Clerical Manners and Habits addressed to a Student in the Theological Seminary, at Princeton, New Jersey. By Samuel Miller.

XIII. Massachusetts Rail Road.
Report of the Board of Directors of Internal Improvements of the State of Massachusetts, on the Practicability and Expediency of a Rail Road from Boston to the Hudson River, and from Boston to Providence.

Quarterly List of New Publications.
Index.

April 4.

MR. FARLEY'S DISCOURSE.

JUST published by Leonard C. Bowles, 50 Washington-street. "A Discourse delivered at the Dedication of Westminister Church, in Providence, R. I. March 5, 1829. By *Frederick A. Farley*, Pastor of the Society. April 4.

POPULAR SUPERSTITIONS.

JUST published and for sale at No. 50 Washington-street, "A Lecture on *Popular Superstitions*, by Bernard Whitman, of Waltham."

"In our childhood, our mothere's maids have so terrified us with an outlie divell, having hornes on his head, fier in his mouth, and a taile in his breech; eies like like a bason, fangs like a dog, clawes like a beare, a skin like a nigger, and a voice roring like a lion, whereby we start and are afraid when we heare one cry bough." Reginald Scot.

LETTERS ON MASONARY.

THIS day published and for sale by John Marsh, 96 and 98 State st. "Letters on Masonary, addressed to the professed followers of Chrish, now in connexion with the institution of Free Masonry," by Henry Jones, A. M. pastor of the Congregational church in Cabot, Vt. and a dissented Royal Arch Mason—price 12 1-2cts. 6t. April 4.

ABBOTT'S SERMONS.

WAIT, GREENE, & Co. No. 13 Court-street, have issued proposals for publishing Sermons by the late Rev. John E. Abbot, of Salem, Mass. with a Memoir of his life, by Henry Ware, Jr.

These Sermons are wholly of a practical and devotional character, and have been selected for publication from a belief that they are peculiarly calculated to do good. They enter into the springs and principles of the religious life, and present the Christian Religion in its most amiable and affectionate features. They will form a volume which it is thought will be an acceptable gift to the retirement of the devout believer, and well calculated for the use of families.

They will be published in one volume 8vo. at the price of Three Dollars, and also in one volume 12mo. at One Dollar Twentyfive Cents. The printing, which was begun some time ago, but necessarily suspended, will be soon completed, and the work may be expected to appear in a few weeks. March 21.

ABBOTT'S LETTERS FROM CUBA.

BOWLES & DEARBORN, 50 Washington-street, have just published, Letters written in the interior of Cuba, between the mountains of Arcana to the East and of Curco to the West in the months of February, March, April and May, 1828. By the late Rev. Abiel Abbot, D. D. Pastor of the First Church in Beverly, Massachusetts.

The following extract from a letter of Judge Story, exhibits his view of the merits of the work.

"I have read over carefully the MSS. containing the letters from Cuba; of the Rev. Dr. Abbot, at the request of his family. They abound with interesing matter, written in a lively and pleasing style, and will instruct as well as entertain the attentive reader. The author had rare, and, for a foreign traveller in the present times, almost unequalled opportunities for minute observation, and exact detail of the manners, the habits, the pursuits and the character of the inhabitants of the interior of this Island. He has faithfully and diligently used those opportunities, and his work contains a mass of facts, which, as far as I know, have hitherto been very imperfectly disclosed to the American public. My opinion is, that the work deserves general patronage from its intrinsic merits, independently of the consideration that it will impart aid to the interesting family of this excellent man."

THE
CHRISTIAN EXAMINER.
AND
THEOLOGICAL REVIEW,
No. XXX.

JUST published at the office of the Christian Examiner, corner of Washington and School-streets.

CONTENTS.

Miscellany. On the meaning of the Expressions 'Everlasting Punishment,' and 'Life Eternal,' in Matthew xxv.

Review. Art. XIII.—1. The Works of Samuel Parr, LL. D. with Memoirs of his Life and Writings, and a Selection from his Correspondence. By John Johnstone, M. D. Fellow of the Royal Society, &c. 2. Memoirs of the Life, Writings, and Opinions of the Rev. Samuel Parr, LL. D. with Biographical Notices of many of his Friends, Pupils, and Cotemporaries. By the Rev. William Field.

Art. XVI.—Vindication of the Rights of the Churches of Christ. First printed in the 'Spirit of the Pilgrims.'

Art. XIII.—1. The Future Punishment of Infants not a Doctrine of Calvinism; 2. The Future Punishment of Infants never a Doctrine of the Calvinistic Churches; 3. On the Future State of Infants; three Letters addressed 'To the Editor of the Christian Examiner,' and published in 'The Spirit of the Pilgrims' for January, February, and March. By the Rev. Lyman Beecher, D. D.

Notices of Recent Publications. Furness's Dedication Discourse. Hutton's Sermon. Phelps's Sermon. Outlines of the History of Ancient Rome. Outlines of the History of England.

Intelligence. Unitarian Mission at Calcutta; Dedication at Quincy; Dedication in Athol; Dedication in Natick; Ordination in East Bridgewater; Ordination in Hubbardston.

Obituary. Mrs Louisa Greele; Miss Eliza Ann Delano.

THE
CHRISTIAN EXAMINER.
AND
GENERAL REVIEW.
No. I.

JUST published at the office of the Christian Examiner, corner of Washington and School-street.

CONTENTS.

Art. I.—Selections from the Writings of Fenelon, with an Appendix, containing a Memoir of his Life. By a Lady.

Art. II.—1. Mrs Hemans's Earlier Poems. 2. Records of Woman; with other Poems. By Felicia Hemans.

Art. III.—Narrative of an Ascent to the Summit of Mont Blanc. By John Auldjo, Esq.

Art. IV.—1. Library of Useful Knowledge. 2. An Address delivered before the Members of the New Bedford Lyceum. By Thomas A. Greene.

Art. V.—The Course of Time; a Poem, in ten Books. By Robert Pollok, A. M.

Art. VI.—1. Letters of an English Traveller to his Friend in England, on the 'Revivals of Religion' in America. 2. A Sermon, preached in the Presbyterian Church at Troy, March 4, 1827. By the Rev. C. G. Finney. 3. Letters of the Rev. Dr Beecher and Rev. Mr Nettleton, on the 'New Measures' in conducting Revivals of Religion. With a Review of a Sermon, by Novanglus. 4. A Delineation of the Characteristic Features of a Revival of Religion in Troy. By J. Brockway. 5. A Contrast of Josephus Brockway's Testimony and Statement. By a Brief Remarker. 6. Revivals of Religion considered as Means of Grace; a Series of Plain Letters to Candidus, from his friend Honestus. 7. The Importance of Revivals as exhibited in the late Convention at New Lebanon. By Philalethes.

Art. VII.—1. The Franklin Primer. 2. Secondary Lessons, or the Improved Reader. By a Friend of Youth. 3. The General Class Book, or Interesting Lessons in Prose and Verse. By the Author of the Franklin Primer, &c. 4. Essays on the Philosophy of Instruction, or the Nurture of Young Minds.

Art. VIII.—Sabbath Recreations; or Select Poetry of a Religious Kind. By Miss Emily Taylor. First American Edition, by John Pierpont.

LECTURES FOR CHILDREN.

THE success of the infant school system of instruction, depends in a great measure upon familiar descriptions and visible illustrations of natural and common objects. And a moment's reflection upon the early propensities and habits of children, must satisfy any one, that such instruction is at once the most easy, interesting and useful to young minds, because it is most natural. That the natural sciences are not only within their comprehension, but peculiarly fitted to interest and instruct them, for the plain reason that science and mind were designed for each other.

Under these views Mr. Holbrook proposes, to the children of such parents as may appreciate them, a course of lessons on natural and common things, accompained with specimens, illustrations, and experiments, intended for their entertainment and instruction.

Lessons will be given twice a week, at such times as not to interfere with ordinary school exercises, and of such a character as to aid and interest children in their other courses of instruction.

Boston, April, 4.

INSTRUCTION.

MISS J. A. PERRY, proposes opening a school on Monday the 6th of April next, at her residence in North Bridgewater, (opposite Rev. Mr. Goldsbury's Meeting house) for the reception of Young Ladies who may be taught the following branches, viz:—Reading, Orthography and Defining, Penmanship, Geography, Grammar, History, Rhetoric, Composition, Philosophy, Astronomy, Arithmetic, Elements of Chemistry, Botany, Use of Globes and the French Language.

Also—Plain Sewing, Lace and Muslin Embroidery, Rugwork, Gold Lace-work; Purse, Net, Bead work, on velvet and canvas; Painting on Velvet, Satin and Paper, Map drawing, &c. Stationary and materials for work will be supplied if requested.

Price of tuition from 2 to 4 dollars per. quarter; Board on reasonable terms.—References.

Rev. Daniel Huntington, Rev. John Goldsbury, Eliab Whitman, Esq. } N. Bridgewater.
Daniel Noyes, Boston.

Feb 28. 8t.

LONDON BOOKS.

MUNROE & FRANCIS have received the following Books from England, and can sell them at the low prices annexed.

Paley's Works, 2 vols. calf,	$5 50
Leighton's Works, 2 vols. calf,	8 00
Toplady's Works, 6 vols. calf,	15 00
Diamond Shakespear, calf,	3 75
Diamond Bible, marginal notes, calf,	275
London Stage, 4 vols. plates, calf,	14 00
do 2 vols, plates, gilt-morocco,	14 00
Johnson's large Dictionary, 1 vol. calf,	10 50
Josephus, 1 vol. complete, calf,	3 75
Percey Anecdotes, 40 Nos. complete,	18 00
Shakspeare, stage edition, plates, calf,	5 00
Levigne's Letters, 9 vols.	4 00
Hook's History of Rome, 3 vols. calf,	8 00
Youth's Miscellany 3 vols.	3 00
Jameson's Mechanical Dictionary full of Plates	12 00

March 28.

SUNDAY SCHOOL CONVERSATIONS.

JUST published by COTTONS & BARNARD, 184 Washington-street, Sunday School Conversations on some of the interesting subjects recorded in the New-Testament. By the author of the Factory Girl, The Badge, James Talbot, &c.

C. & B. have for sale "The School or Lessons in Morals," Nos. 1. 2. 3. 4—

Fruit and Flowers, a religious story for Children by the Author of a Dialogue on Providence, Faith and Prayer—

The Young Philosophers. By a Lady.

March 7. 6t.

POETRY.

THE STARS.

[From Barton's New Year's Eve.]

The stars! the stars, go forth by night,
Lift up thine eyes on high,
And view the countless orbs of light
Which gem the vaulted sky;
Go forth in silence and alone,
This glorious sight to scan;
And bid thy humbled spirit own
The littleness of man.

The stars! the stars! thou canst not dream
For thee alone they shine;
That thus the heavens with splendor gleam
To glad those eyes of thine;
Each orb that decks yon vaulted dome,
For aught thy pride can tell,
May be the brighter, happier home
Where deathless spirits dwell.

The stars! the stars! oh well may pride
Confess the truths they preach.
Yet to devotion, eagle-eyed,
Exalted thoughts they teach;
They tell not only of the might
Of Him enthroned above,
But trace, in characters of light,
His mercy and His love.

The stars! the stars! recall that one
Which shone o'er Bethlehem's plains,
When God sent down his glorious Son,
To break our galling chains;
To shed his blood; upon the tree
Our chastisement to bear,
Oh! think of Him who died for thee,
With gratitude and prayer.

The stars! the stars! the silent stars
Unto the worldling's ear;
But he whose sense no passion mars,
Their voice divine can hear;
To him they sing those heavenly songs
Which seraph harps employ,
And he in spirit joins the throngs
Who with them, "shout for joy!"

MISCELLANEOUS SELECTIONS.

THE NEW-ENGLAND VILLAGE CHOIR.

The subjoined extracts are from the small work which we noticed last week, and whose title is given above.

When the hymn was finished, the leader and several of his more intimate acquaintances exchanged nods and smiles with each other, compounded of mortification and triumph—mortification at the mistakes with which the singing had begun, and triumph at the spirited manner in which it was carried on and concluded. This foolish and wicked practice is indulged in too many choirs, by some of the leading singers, who ought to set a better example to their fellow choristers, and compose themselves into other than giggling and winking frames of mind, at the moment when a whole congregation are about to rise or kneel in a solemn act of praise and prayer.

The greater part of the interval between the first and second singing, which was occupied by the minister and the devout portion of his hearers in a high and solemn communion with the Deity, was devoted by Mr. Harrington and his associates abovementioned, to turning over the leaves of the Village Harmony, and making a conditional choice of the tune next to be performed, according to the metre of the hymn which might be read.

* * * * * * *

It is impossible to look back without some of the animation of triumph upon those golden hours of my early manhood, when I stood among friends and acquaintances, and we all started off with the keenest alacrity in some favorite air, that made the roof of our native church resound, and caused the distant, though unfrequent traveller to pause upon his way, for the purpose of more distinctly catching the swelling and dying sounds that waved over the hills and reverberated from wood to wood. The grand and rolling bass of Charles Williams's viol, beneath which the very floor was felt to tremble, was surmounted by the strong, rich, and exquisite tenor of his own matchless voice. And oh! at the turning of a fugue, when the bass moved forward first, like the opening fire of artillery, and the tenor advanced next like a corps of grenadiers, and the treble followed on with the brilliant execution of infantry, and the trumpet counter shot by the whole, with the speed of darting cavalry, and then, when we all mingled in that battle of harmony and melody, and mysteriously fought our way through each verse with a well ordered perplexity, that made the audience wonder how we ever came out exactly together, (which once in a while, indeed, owing to some strange surprise or lingering among the treble, we failed to do,) the sensations that agitated me at those moments, have rarely been equalled during the monotonous pilgrimage of my life.

And yet, when I remember how little we kept in view the main and real object of sacred music—when I think how much we sang to the praise and honor and glory of our inflated selves alone—when I reflect that the majority of us absolutely did not intend that any other ear in the universe should listen to our performances, save those of the admiring human audience below and around us—I am inclined to feel more shame and regret than pleasure at these youthful recollections, and must now be permitted to indulge for a few pages in a more serious strain.

How large and dreadful is the account against numberless ostensible Christian worshippers in this respect! And how decisive might be the triumph of the Roman Catholics over Protestants, if they chose to urge it in this quarter! They might demand of us, what we have gained by greater simplicity and abstractness of forms. They might ask, whether it is not equally abominable in the sight of Jehovah, that music should be abused in his sanctury, as that pictures and images should be perverted from their original design? For my part, I conscientiously think that their is more piety, more of the spirit of true religion, in the idolatry which kneels in mistaken, though heartfelt gratitude to a sculptured image, than in the deliberate mockery which sends up solemn sounds from thoughtless tongues. How often does what is called sacred music, administer only to the vanity of the performer and the gratification of the hearer, who thus, as it were, themselves inhale the incense which they are solemnly wafting, though they have full enough need that it should ascend and find favor for them with the Searcher of all Hearts!

* * * * * * *

It is probable, that experience and necessity in the lapse of time have forced upon our congregations the present universal custom of assigning to a few individuals the task of leading the praises in public worship. It might now be dangerous, or rather impracticable, to introduce a reformation. If imperfections exist, perhaps they are a choice of the least. Yet still it were to be wished that the choir might not be regarded, so much as it is, the sole medium through which this portion of worship is offered. It were to be wished that our audiences would consider that body as leaders only, not performers; to be followed and accompanied, not to be listened to for luxurious gratification, or fastidious criticism, or as an eked out variety of the tedious business of a Sunday. I can conceive that a choir, if properly instituted and administered, might be exceedingly useful in extending and preserving a true tone of taste, in keeping up a good selection of sacred music, and in acting, so to speak, as the teachers of the congregation, in these and kindred respects. But in the very duty thus prescribed them lies their deplorable danger and temptation. They are unavoidably liable, as was above intimated, to resolve the matter into a mere profession. In the study of sacred music as a science, and the cultivation of it as an art, they forget its ultimate object. Nor could much else be expected from the narrowness of the human mind. Must it not be hard to attend to the thousand little circumstances which a skilful performance requires, and at the same time to keep the heart strained up to a pitch of due devotion? And on the supposition that by practice and habit we can acquire a perfect familiarity with the pieces to be performed, and a mutual confidence can be obtained among all the members of the choir; yet, alas, it is in the very process of cultivating this practice and habit, that the spirit of devotion is apt to evaporate, and to leave us admirable performers rather than cordial worshippers.

This state of things, moreover, has its temptations for the audience at large. The more beautiful the music, the greater is their inclination to listen and admire, rather than to bear a part. It seems a kind of sacrilege to let my indifferent voice break in upon the divine strains which are charming my ear. But the real sacrilege is in my refraining from the duty. Probably, about the most perfect and affecting sacred music in this country is that at the Andover Theological Seminary. Yet who, in listening to the exquisite anthem sung at the anniversary of that institution, does not find himself unconsciously betrayed into an earthly ecstacy of weeping admiration, in which, on analysis, he is surpised and ashamed to find that mere religion has but little, if any share?

Such always have been and always will be the dangers resulting from the conversion of taste and the arts into handmaids of religion. Perpetual efforts are requisite to keep them from becoming her mistresses at last. I appeal to the consciences of hundreds of congregations, who are in the habit of sitting, Sabbath after Sabbath, with Epicurean complacency, and silently listening to the music above them, as to a gratuitous and pleasant entertainment. I appeal with more confidence to the consciences of a thousand choirs, who are engrossed in the anxious business of carrying a psalm off well, and are distracted with numerous likings and antipathies about different tunes, whether they do not commonly feel cut off, as by a kind of professional fence, from the devotional sympathies and sacred engagements of the congregation in general. Sharing no active or conspicuous part in the other services, but so very active and conspicuous a part in *one*, is it not the case, that they take little, if any interest in the former, and regard them rather in the light of a foil to set off their own paramount achievements, than as a votive wreath, into which it is their privilege, duty, and felicity, to weave an humble flower?

Sorry I am to acknowledge that such were the predominant feelings in the choir at Waterfield at that point of time in its history from which I have been led insensibly so far away by a dull train of digressive reflections. It is impossible to say how much of this defective sentiment may have been owing to the circumstance of our leader being a gay and rather inconsiderate young man, whom the whole of us were constrained to admire for his musical excellence and many parts of his private character. Certain it is, that Charles Williams had no other holier aspiration or thought at that time than to acquit himself with applause as the chief of a vocal company. In every other respect, his example would scarcely be recommended on the score of seriousness or piety. A little knot of whisperers was often gathered round him during both the prayer and the delivery of the sermon, who began, perhaps, with discussing some points connected with the common business of the choir, but generally suffered the conversation to stray among still less appropriate and less excusable topics, until the occurrence of a jest or witticism from Charles betrayed them into something more than a smile, and reduced them to the necessity of separating from each other in order to escape violating the more obvious decencies of the place.

Then again, it ought not to have been Charles Williams, of all persons, who scribbled with a lead pencil upon every blank leaf of every hymn-book and singing-book within his reach, filling them with grinning caricatures, with ridiculous mottoes, and with little messages to the adjoining pew, some of the occupants of which would blush, when they found themselves glancing with greater eagerness at these irregular and unseasonable *billets doux*, than listening to more edifying productions from the pulpit.

THE SABBATH.

The following passage from Dr. Kitchiner's Traveller's Oracle may perhaps be interesting at the present time when the proper mode of observing Sunday is so general an object of discussion. Some of the remarks are rather whimsical, but most of them exhibit good sense and a benevolent disposition.

Nothing will perhaps contribute more to the preservation of your health and strength than occasional repose for a whole day; for your soul's and your body's health remember, that "the seventh day is the sabbath of the Lord thy God."

Persons who would be shocked at the idea of sending for a mantuamaker, or a tailor, a carpenter, or a mason, on a Sunday, make no scruple to regularly employ their coachman and their horses.

"The Sunday shines no day of rest to them."

If there was no other objection to employing them on the sabbath, methinks this single one might suffice, that a really devout heart would be unwilling to rob a fellow creature of his time for devotion, or a humane one, of his hour of rest: the laws of the land co-operate with the law of God; and the master has no right either legal or moral, to this portion of his servant's time, except in case of necessity. No other plea can abrogate that statute of Our God.—"Thou shalt keep holy the SABBATH DAY, and thy *servant* and thy *cattle* shall do no manner of work."

The tender mercy of GOD was graciously pleased, by an astonishing condescension to include even the cattle in the commandment.

But, religion apart, is it not wonderful, that people do not yield to the temptation that is held out to them of abstaining from diversions one day in seven, upon motives of mere mundane policy, as voluptuaries sometimes fast in order to give a keener relish to the next repast.

I can imagine with what kind of comment these remarks will be read by some; however, peace be with such; I am neither an advocate for the severity of a Jewish, nor the moroseness of a Puritanical sabbath. I am likewise far from inferring that all who neglect a strict observance of Sunday, are always remiss in the performance of their other duties; but it has been the opinion of many wise and good men, that Christianity will stand or fall as this day is neglected or observed.

"Thus saith the Lord, take heed to yourselves, and bear no burthen on the *sabbath day*, nor bring it in by the gates of Jerusalem.

"Neither carry forth a burden out of your houses on the *sabbath day*, neither do ye any work; but hallow ye the *sabbath day*, as I commanded your fathers. Jer. xvii. 21, 22.

"I have ever found," says the good and the great Lord Chief Justice HALE, "by a strict and diligent observation, that a due observance of the duty of *Sunday*, has ever had joined to it a blessing upon the use of my time; the week that has been so begun has been blest and prosperous to me;—on the other side, when I have been negligent of the duties of this day, the rest of the week has been unhappy to my own secular employments. So that I could easily make an estimate of my successes the week following, by the manner of my passing this *holy day*. *I do not write this lightly, but by long and sound experience.*"—*Sir Mathew Hale's works.*

ERASMUS.

The last number of the Southern Review in noticing Butler's Life of Erasmus, has the following remarks.

It was the desire of Erasmus, above all things, to keep himself aloof from the contention, not only on account of his quiet, amiable disposition, but he could not entirely approve the conduct of either party.—His moderation, however, got him no credit. The Lutherans accused him of timidity and hypocrisy in not joining their ranks. After having, in various works, so vehemently attacked the vices of the clergy and corruptions of Christianity, they considered him as one "who had laid his hand to the plough and looked backward." On the contrary, the zealous Catholics, particularly the monks, stigmatized him as one who stood idle while "a boar was ravaging the vineyard of the Lord;" they called him Arriasmus, Errasmus, &c. and declared that he was the cause of all the confusion.

Ignorant preachers from the pulpit attacked his various works, especially the bible, with virulence. They lamented "with brimful heart and tearful eye," that a mortal man should amend the word of God, that a descendant of Adam "conceived in sin and brought forth in iniquity," should attempt to improve the Lord's Prayer; as if, forsooth, the Lord had made the Vulgate translation, transcribed fairly the various MSS. and turned corrector of the press in the different editions. Those very works which were formerly cited as models of piety, were now denounced as perfect text books of heresy. Nor was he spared by the press. As early as 1515, Martin Dorp, a divine of Louvain, wrote against the "Encomium Moriæ," because, as Jortin observes Erasmus ridiculed the ecclesiastics, who have commonly pretended that their function should serve them for a passport, and secure them from having their behaviour inspected and examined. To this attack, which was not wanting in virulence, Erasmus replied with mildness, and the friendship between the two remained uninterrupted. A controversy with Jacobus Faber (Jacques Le Fevre d'Etaples) was also appeased by the amiable conduct of Erasmus. Faber had published a translation of the Epistles of St. Paul, with a commentary and critical notes, in which, many faults of the vulgate were indicated; and he was offended that all his opinions on scripture had not been adopted by Erasmus in his edition of the Testament. Tonstall, Bishop of Durham, in a letter to Erasmus, speaks contemptuously of Faber, to which Erasmus replies, "What you write concerning my answer to Faber, though I know you wrote it with a friendly intention, yet gave me uneasiness on a double account; because it revives my past grief, and because you seem on this occasion, to speak with less esteem than I could wish of Faber; a man, who for integrity and humanity, has scarcely his equal in thousands. In this single instance only, has he acted unlike himself, in attacking a friend, who deserved not such usage, in so violent a manner. But what man has ever been wise at all times? And I wish I could have spared my adversary: but now I am afflicted for two reasons; both because I am constrained to engage with such a friend, and because I perceive some to think less candidly of Faber, for whom it is my earnest desire that all should entertain the greatest esteem." We may ask with Bayle, "can there be more heroic sentiments than these"

MR. WOOD'S JOURNAL ON THE CONTINENT.

[Continued from page 25.]

As Rome was full of people, and of course very uncomfortable at this season, I determined to go down to Naples for a week or two, leaving many things to be seen on my return.

I set out early in the morning of Tuesday, April 8th, and reached Naples, a distance of one hundred and sixty-six English miles, in thirty-two hours. The road which we travelled has been formed on the foundation of the old Via Appia, and is in general excellent. With the Pontine Marshes I was agreeably disappointed. This vast tract of flat and boggy land, extending twenty-four miles in length, is indeed anything else than populous, there being nothing to remind one of human beings but a few wretched reed-built huts, a large post-house at the end of every eight miles, and a guard-house, with a solitary soldier or two, at every half mile: but there is only a small part of this tract which is not reclaimed to purposes of cultivation. It consists in general of immense meadows or strays, on which horses and herds of buffaloes were grazing, and the grass looked green and luxuriant. The work of draining these noxious swamps was begun by Appius Claudius, resumed by Boniface VIII. continued by succeeding Popes, and completed by Pius VII. but the chief merit of the undertaking appears to belong to Pius VI. By the side of the road is a large sluice or canal, the identical one on which Horace sailed in the track-boat, in going down to Brundusium.

All this country, in short, is most classical ground. It was on the sea-coast at Laurentum that Æneas landed when he came to Italy; and Terracina is the ancient Anxur, which corresponds exactly to Horace's description,

Impositum late saxis candentibus Anxur.

The modern town stands where the ancient one did; but the road and the post-house are at the bottom instead of the top of the bold and barren cliff, which admits only of a narrow passage between its base and the sea. We supped at Mola di Gaeta, consecrated as the situation of Cicero's *Formianum*, a villa to which he used to retire from the fatigues and the troubles of public life, and where he is said to have written his Tusculan Questions. It was near this place too, that he was assassinated by the soldiers of Antony, as he was trying to make his escape to the sea-shore. The next morning, at day-break, we found ourselves in the midst of a most rich and beautiful country; an extensive plain, bounded to the north by a range of hills, among which are those from which Horace drew his casks of Falernian.

Sunday 13th. I attended service at the Prussian ambassador's. There were about seventy persons present; and it was mournful to think that these, or even one hundred and twenty, which is the usual number, were the only part of a population of 340,000 souls inhabitants of Naples, who attend Protestant worship. Even this can only be ventured on as the domestic service of an ambassador; and for fear of exciting notice there is no singing, and the funerals are always in the dusk of the evening. The service is in French and German on alternate Sundays. This day it was in the former language, and conducted by a young man from Geneva.

16th. This was one of the most interesting days that I spent in Italy. My friend and I set out before seven in the morning, in a carriage which we had hired for the occasion, and first directed our course towards Resina. It was on this spot that the town of Herculaneum was buried deep in lava by the great eruption of the year 69; but its precise situation was not known till 1713, when it was accidentally discovered by a peasant in digging a well. By order of the king of Naples, a number of workmen are now employed on a new excavation, which has laid bare the portico and various chambers of a private house; but the principal object of curiosity is the old excavation, into which we descended by torch-light, and where we traced, without difficulty, all the parts of an ancient theatre. It was awful to think of the convulsion which buried a whole town 60 or 80 feet deep in lava, and left a desert on the spot which had before been the scene of all the active business of life. But we were somewhat disappointed to find that the theatre is the only building which can now be seen, as the entrance to the others has now been stopped up; and even this has lost much of its interest, as the statues and decorations have been all carried away to the museums of Portici and Naples.

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The Bible; Worcester's Scripture Geography; Abstract of Bible History and Greenwood's Lives of the Apostles, will be studied as a Sabbath exercise.

The Young Ladies are required to attend church on the Sabbath and to write an abstract of one of the sermons. The are also required to write a theme on some definite subject or a letter, once in two weeks.

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